/93 cont./

177 595 948 birth in such a way that they are never placed outside the pale of the law. This may be due to the uterine line of kinship in which the father does not count in the recognition of children.

In these cases of marriage between whites and Guajiro women there also occurs a union of these two ideas. The white man refuses to buy the woman or legitimize their union through the [583] necesary traditional proceedings demanded by her culture. The refusal to comply with the main traditional requisite makes the man unacceptable, and he is considered an intruder.

The children, illegitimate /94/ according to the paternal mentality, meet a natural reluctance among their mother's relatives, who however in the long run have to accept them.

582 Consanguineous marriage. Although the Guajiro community is in an obvious process of disintegration, there is a characteristic which is strongly maintained: exogamy, which, at the present time, does not mean the prohibition of marriage within the same clan group, but within a limited circle of close consanguineous kin: brothers /and sisters, hermanos/, uncles /and aunts, tios/, and ascendants in the female line. Thus today in La Guajira we find marriages between individuals of the same clan, since the tie has weakened so much that although they belong to the same clan group, they do not consider themselves relatives.

If the marriage takes place within the small family circle, the opinion of society and of the relatives is never favorable. They cannot explain why nor wish to accept that an individual should marry a consanguineal kin included among those just mentioned. Their magical beliefs reinforce this, because these beliefs establish the prohibition that a man must not marry a relative, or he will be come bald.

582 598 Guajiro mentality cannot accept as natural the marriage of a woman to her maternal uncle. This would be incest at its worst, because the maternal uncle has the position that a father has with us. There was a case, and a similar attitude has always been observed in like cases, of a Guajiro girl who had sexual relations with her maternal uncle. After pregnancy became

/94 cont./

S82 S88 evident, a Catholic missionary married them according to the Catholic ritual. This act seemed a crime to the natives: that a Guajiro woman should be legally married to her maternal uncle was impossible to understand. Rumors and a kind of social vacuum began to surround the pair, and even threats, to the point that, seeing life was becoming impossible for them among their own people, they abandoned all they possessed and migrated to a distance, where there would be no Guajiro who knew their story, in order that they might not have to put up with the social situation which their illegal conduct toward their traditions had provoked.

S82 The pure Guajiro is the one who preserves in its most extreme form the principles of exogamy among the different family groups. Mestizo men, educated and influenced by the kinship principles followed by whites, reduce the wideness of the scope of this prohibition against the marriage of individuals within the same clan and marry /95/ female first cousins in the maternal line, defying the natural revulsion of the Indians who still consider such unions incestuous.

S35 We must note again that it is not rare for girls before puberty to cohabit with their own brothers (in the Guajiro sense) and with their father, naturally without pregnancy as a consequence, but with the loss of their virginity. Guajiro mythology contains a FM3 story of a girl who, having become pregnant by her own father, overcome by her physical condition and the social ostracism which her action had provoked, hanged herself, thus establishing this type of suicide as a means of a woman's doing away with herself when her wishes are opposed, especially in cases where she is obliged to marry a man whom she dislikes or in circumstances similar to those in the story.

These incestuous sexual relations are frequent in nearly every part of La Guajira. They happen when little girls go from one settlement to another carrying a message or to the woods in search of the pack animals or of fruit, at the same time that the boys are there looking after the livestock. Usually these relations cannot be considered as a violation, as the girls consent willingly, a state